'Torch Bearer of the Divine Life Mission'

—KOWNDINYA

December of any year is particularly the severest part of winter in the North. Rishikesh at the foot-hills of the mighty Himalayas, on the banks of the Ganges, is no exception. The period being referred to dates back to 12 years. It was my longing desire to have the darshan of that great sage of Ananda Kutir - Sri Swami Sivananda. I could not actually afford the financial requirement to the barest minimum of even for a trip of short stay. Thus the year was dragging almost to an end. A miracle happened and I found myself at the holy place at the feet of Swami Sivananda on the last day of the year. The cold was biting and bitter. The movement of the body went away when it touched the Ganges. Those were the days when the Ashram was in the 'coming up' stage. Nevertheless the serene atmosphere of spiritual bliss radiating joy to one and all cannot be adequately expressed in words and phrases. The cold was of no account in the midst of this spiritual ecstacy.

Great saints were in the making at the ashram. I could see Swamis Venkateshananda, Chidananda and a host of young Sanyasins trying their utmost to learn as much as possible under the inspiring guidance of the great Sage.

Even in those days, Swami Chidananda was a personification of humility, devoid of any pomp and of a carefree, mould immersed in the spiritual bliss given to rare souls. To the Viswanath Mandir he would walk early in the morning with barely a sweater on and a harmonium in hand, sing bhajans and walk out, oblivious to what was happening around. The humility he built up is a master-key for moulding oneself Godward. Chidanandaji as he was affectionately called, inspite of being the General Secretary of the Mission's Head Quarters and the Vice-Chancellor of the Yoga Vedanta Forest University, always found time to attend to the visitors and guests.

Swami Sivananda had the highest of regard and respect for his beloved disciples of which Chidananda was rated high. The great Master encouraged and guided his disciples in all the spiritual activities. When Swami Chidananda brought out his first book on Swami Sivananda, entitled ' LIGHT FOUNTAIN ', the Master smilingly said Sivananda will pass away buf the 'LIGHT FOUNTAIN' will remain forever..

Swami Chidananda's inspiring way of addressing the gatherings elicited admiration of the Master. Swami Sivananda would exhort every one to speak in a convincing and understandable way like Chidanandaji.

Swami Chidananda carries a soft corner in his heart for the suffering and the sick. The lepers with oozing fluid, the sick and poor, the limping dog, the bleeding monkey, the maimed parrot or the suffering cow all get their share of compassion, love and treatment from him. He treats the worst cases as though he is enjoying the luxurious company of millionaires. This 'Narayana Bhav' has brought him close to every one and to God. No suffering would escape his notice and to without tending to the suffering he would not move from the post. In spite of his frail physical frame, which is under his firm grip, the Swami always keeps to a tight schedule of work. Visiting the Sadhus and saints nearby wherever he goes, is a trait of the Swami which is kept up to this day.

If you want to become full, be hollow, empty your religion.

—**Swami Sivananda.**

When Swami Sivananda attained Maha-samadhi on July 14, 1963, grave doubts were expressed if the noble tradition built up by one of the greatest personalities of all times, could be maintained in the same standard, in the absence of the unique hand of guidance. Swami Chidananda became the successor President of the Institution and has striven and seen to it that the activities of the Ashram are kept up to the same high standards, tempo and zeal of the Master.

Swami Sivananda's prophetic words about Swami Chidananda as " THE TORCH BEARER OF MY MISSION ", cannot go wrong. These have been proved correct.

May that 'Torch Bearer' live long and may we all imbibe the noble example of service and sacrifice set up by him to march boldly onward, forward and Godward ;

Jai Satgurudev :

Swami Sivananda deputed Chidanandaji as his Messenger to America. After some years of work in the States, he returned to India and took to a trip to the holy place. While on such a tour he came here for a short stay. The visit though personal was a great event for many of us. At that time, we had no idea of event to happen. Swami Sivanandaji took ill during the end of June 1963. Miraculously Chidanandaji was back at the bedside of the Master right to the day the Master attained Maha-samadhi.

BRAHMA VIDHYA

Radhakrishna Swamiji,
Sri Sai Spiritual Centre,
Bangalore.

Brahman is all-full and your are full too. Keep your restless mind above desires. You will become full. Feel all the experiences that sense objects provide you are illusory. Avidya is ignorance. Knowledge is Bliss. Feel and assert the 'Truth' (Brahman) in you. Sri Sankara says 'That careless saint who moves about a kowpeen or loin cloth only without possession without any idea of ownership, without want, is the most happiest man in the world. Only through the knowledge of self-realisation, you can eradicate ignorance (Avidya). Shine in all your splendour in your 'Self'. Cast aside the erroneous notion of 'I am the body'. Realise the true 'I' in you. The real 'I' is Brahman itself. And that is also called Sat Chit Ananda, Paramatman, the one Supreme Consciousness, Viswam, Vishnu, etc.

Awaken yourself from the slumber of all false identification and assert your true swaroops. Stop not till you become that Vedas, srutis and smritis declare unceasingly 'That Thou Art'. Realise this in all its glory. Your struggle for attainment in the object of self-realisation should be intense. Waver not. Steady your mind. Intensify your thoughts on this one sacred goal (the goal of self-realisation).

Let your sadhana with discipline be intense. Do not be indifferent. Time is precious Utilise it properly. Follow the teachings of your master like an ardent and devoted wife towards her husband in practising that which you have learnt. Become fully aware of the real self which is the basis or substratum or bedrock of all the objects of this world.

Sankara says in (U. Sahasri)

A man is never born again who knows that he is the One Existence in all beings like the ether and that all beings are in him.

If one knows that one is the supreme Brahman, the Self of all, one should be regarded as the Self of all beings according to the Sruti, their Self'. He becomes adorable by gods and free from being under their control (like beasts under men) if he clearly knows the Supreme Self, the shining One to be himself.

One should know oneself to be the Supreme *Brahman* free from all bondage—merit, demerit, past, future, cause and effect. One should have the conception that one is *Brahman* which is without qualities, without actions Eternal, free from quality, free from unhappiness, pure, awakened and free.

Let all of us try to attain Self-realisation in this very birth itself.

May the Guru—Lord Shankara—Guru of all Gurus bless us with the true knowledge to reach our goal.

Essence of Sri Sankara's Teaching

The Jivatman and Paramatman are identical. The Paramatman manifests himself as the Jivatman, Guru and Supreme God. The whole Universe gets its light from this Supreme God and shines. The eternal, self-efflugent and undifferentiated knowledge (light) is, in reality, of this Supreme God (soul). Only this Supreme God can remove (entirely destroy) this great ignorance caused by the power of Maya (that which seems to be different by the association of the three-fold maya is one in reality).

That this soul (Jivatma) looks at (sees) this Universe differently (from his self) as cause and effect, as Master and servant; as Teacher and disciple, father and son and so on and so forth, is due to his ignorance caused by Maya. This Soul is one with that Supreme God in his waking and dreaming stages. These eight-fold Universe in its moving and unmoving forms are the different bodies (forms) of this Supreme God. But for those who are seekers of truth, nothing exists but the Supreme God (Sri Dakshinamoorthy). Our humble salutations to Him who is the Soul of Universe. This salutation to Sri Dakshinamoorthy who is omnipresent like the sky, but who manifests in different bodies (stages) and known as the Supreme God and Jivatma. (All these are really one)

ALWAYS INSIST
ON
BENGAL LAMPS

BENGAL ELECTRICALS
MALLESWARAM
BANGALORE-3.

SWAMIJI AS I SAW—A PERSONAL GLIMPSE

Sri K. Sathyanarayana Rao,
Jt Secretary, The Divine Life Society
Chickamagalur.

'Poorna madah Poorna midam Poornat Poorna mudachyate

Poornasya Poorna mudaya Poorna mevavasishate'

Perhaps the above famous hymn is made with Swamiji in view. Gurudev was Poorna in all respects and the 'offspring' of Gurudev; our beloved 'Swami Chidanandaji Maharaj is also Poorna and this can be experienced by any one who comes into contact with him. My first opportunity of having a talk with Swamiji was on the night on 23rd April last. It was late in the night. Swamiji was completely tired due to the strenuous programme he had kept up throughout that day. He had even sent a message asking me to see him the next morning. But as certain important items regarding the forthcoming programmes had to be discussed I hesitantly went to Swamiji's apartment. It was nearing 11 in the night.

The sweet words with which Swamiji greeted me, the sweets he readily offered and the autographed book with which he blessed me in quick succession non-plussed me and showed the nature of Swamiji towards devotees and how unmidful he is about his own physical needs and comforts.

The maxim of Gurudev 'Be Good - Do Good - Be Kind - Be Compassionate' are all very nice to hear but how many would actually put these into daily effect? How many would have that 'sama bhava'? It was given to me to have the blssed opportunity to witness all these in the course of the travel. When the car had to be stopped at a level crossing, Swamiji entertained a begger with a handful of fruits aud a rupee with 'On Namo Narayanaya' It was a great lesson of 'service' to all the people and especially to those associated with the work of the Divine Life Mission'. Later when the journey was broken at Tiptur for a short rest, Sawmiji did satsang at the Traveller's Bungalow. At that time an insect, possibly of the stinging type, attacked a boy who was just hearing Swamiji. As usual, all the people rushed to pick up the insect which would have been crushed in the normal course. But to the surprise of all. Swam ji walked to the boy removed the insect very gently, allowed it to play on his finger for some time and then let it go with the words 'All beings are in fact the manifestation of the immortal Atman' What a glorious example of the doctrines of 'samadrishti' and 'compassion' for the sadhaks to note and to adopt ?

Blessed are those who are in the constant company of Swamiji and that they have the great and unique opportunity to learn from each and every act of Swamiji. What more can a devotee aspire for than to be in the company of such ablessed soul whose precepts and practse are so identical. May the blessings of Satgurudev and Swami Chidanandaji Maharaj be on all devotees and may this Divine Life Mission flourish for ever and illumine the hearts of mankind is the prayer of this devotee and servant of Gurudev :

Jai Satgurudev :
Jai Chidananda :

Every kind act, every kind word and good behaviour, which tend to promote the happiness of others, are all acts of charity.

True religion is to see the one Lord in the whole world. —**Swami Sivananda.**

The Immortal Sage of Ananda Kutir

T. M. Sreenivasan,
President, The Divine Life Society,
Bangalore, Malleswaram Centre.

Our Great Legacy

If the past history of the world dating back to the millenia is tabulated and analysed it will be observed that the names of the Great ones, who have left their indelible impress on the minds of the people of the successive generations right up to the present times, are few. Of these, most are of the great thinkers, who conducted deep study and research into the realities of Life and proclaimed their findings for the benefit of the world. These are in fact the richest and the bravest the world has seen so far. Their richness were in their mental make up—not vascillating with the bank balance--and their strength lay in the inner recess of their heart, achieved by the ruthless annihilation of impure thoughts and desires and thus gaining mastery over the mind. Their hands extended in warm embrace and welcome to all who sought their help, solace and comfort.

Spiritual Foundation

Take the case of Sankara, Ramanuja, Madhwa, Mohamed and Buddha, right upto Vivekananda, Ramana or Aurobindo. Invariably when the corner stone of their eminence is touched, it is realised that the foundation of their illimitable treasure was essentially spiritual. Same is the case with that immortal sage of Ananda Kutir, Swami Sivananda. Sivananda's name finds hallowed glory in many a home in all corners of the world. How was this possible of achievement by one who spent a major part of his enlightened period of life at the foot-hills of the far-flung Himalayas ?

Early Life

September 8th of 1887 witnessed the birth of a child in the well-to-do pious brahmin family of Vengu Iyer, at Pattamadai, on the banks of Tambraparni in Tirunelveli District in South India. The child was named Kuppuswami. Young Kuppuswami had a strong build and imbibed great qualities of service even from his boyhood. He was religious but not superstitious or religiose. Later on Kuppuswami became a Doctor, but did not stay in India for long. During that short stay, he started a medical journal 'Ambrosia'. He wanted every one to be healthy and therefore the front cover had the photo of an athelete. He was called to Malaya where there was great need for medical attention and service to the plantation workers.

Renunciation

The young Doctor stayed in Malaya for about a decade and returned to India in 1923. On reaching the holy motherland, he renounced his possessions and took to the wandering life of a mendicant. After visiting all the holy places, he finally settled down at Rishikesh on the banks of the Ganges for severe sadhana. Soon after he took Sanyasa and became Swami Sivananda. He was blessed with cosmic consciousness after years of intense tapascharya.

Service

Many sadhaks started coming to the Swami for guidance Sivanandashram sprang up slowly but steadily. For propagation of spiritual knowledge, the Swami established the

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All practice of spiritual discipline, ethics, and morality and selfless service are aimed at the mination of ego. —**Swami Sivananda.**

Divine Life Society in 1936. Today hundreds of branches of the Society hum with activity throughout the world. This was followed by the establishment of the Yoga Vedanta Forest University (later Yoga Vedanta Forest Academy) in 1948, to train spiritual aspirants in all the paths of Yoga and Vedanta. The Academy's press is rendering great service by printing spiritual literature for dissemination of knowledge. Besides, the Swami established the Sivananda Ayurvedic Pharmaceutical Works, for preparation of ayurvedic medicines and a fully equipped allopathic hospital to take care of surgical cases as well, to cater to the needs of the pilgrims and the people around.

Au Revoir

On the 14th of July 1963, Swami Sivananda took mahasamadhi. Though not in the physical frame, the Swami is ever present thro. his innumerable writings and publications, some of which have been translated into many Indian and foreign languages. He has also left his contributions through the films and the tape-recorded instructions and kirthan dhwanies.

Breath of Vision

Swami Sivananda did not want a Religion or Philosophy which did not help to alleviate the sufferings and help spiritual upliftment of the common man. At a time when even some of the saints entertained genuine misgivings and felt that it would be a herculean task to make the worldly man turn his game Godward Swami Sivananda had not the least hesitation to come forward to the rescue. The appeal touched the heart strings of every one. In practise, Sivananda lived the life he preached. Caste, creed, sex or geographic boundaries did not present any barriers to the all-embracing approach of the Sage as would be evident from the following Universal prayer :

"O Adorable Lord of Mercy and Love
Salutations and prostrations unto Thee.
Thou art Sat-Chit-Ananda
Thou art Existence-Knowledge-Bliss Absolute.
Thou art Omniphesent, Omnipotent, Omniscent ;
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptation and to control the mind.
Free us from egoism, lust, greed, eager and hatred.
Fill our heart with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy Glories.
Let thy name be ever on our lips
Let us abide in Thee for ever and ever."

Yoga of Synthesis

To the busy man of the world, Sivananda advocated the following sadhana :

"Eat a little, drink a little,
talk a little, sleep a little.
Mix a little, move a little,
serve a little, rest a little,
Work a little, rest a little
study a little, worship a little.
Do Asan a little, Pranayam a little,
reflect a little, meditate a little.
Do Japa a little, do kirtan a little,
Write Mantra a little, have Satsang a little."

Vedanta for the common man

Sivananda presented the gist of all Religions thus :

"Serve Love Give Purify Meditate Realise
Be good, do good, be kind, be compassionate,

Enquire 'Who am I' know the Self and be free
Adapt, adjust, accommodate
Bear insult, bear injury (this is) highest Sadhana.
Be honest, be sincere, be truthful :
Be patient, be obedient, be tolerant.
Be gentle, be humble, be noble.
Be bold, be pure be wise, be virtuous,
Be still, be quiet, know thy self.
Purification, concentration, reflection, meditation
Illumination, identification, absorption, salvation--

These are the eight stages to self-realisation

Inspiration, illumination, revelation
Ecstasy, rapture, vision of Truth
These are the signs of spiritual progress
Find the knower, find the hearer, find the taster, (find the seer), find the smaller)
You are not this body, not this mind, immortal Self you are
Devotion, dedication and discipline,
Discrimination, dispassion, determination (detachment)
Aspiration, renunciation, meditation,
Service, sacrifice, sublimation,
Simplify, purify, intensify
Simplify your life and purify your heart
Intensify your Sadhana and meditation
Intensify your vairagya & Mumuksatwa
Satsang, Santosh and Shanti
Seclusion, silence and Sat-Vichar (Swadhyaya)
Re-integrate, rejuvenate, renovate
Co-operate, collaberate; co-ordinate,

DIN, DIN, DIN,
Do it now, Do it now, Do it now.

TIN, TIN, TIN,
Try it now, Try it now, Try it now.

KIV, KIV, KIV,
Keep in view, keep in view, keep in view.

Nishta, Bhav, Mahabhav, Prema,

Seek, find, enter and rest.

Enquire, discover and recover.

This is the way, this is the truth, this is life divine."

Sivananda's Concept of Religion :

The narrow concept of Religion or Philosophy had no place in the heart of the Sage. His stress was on the practical aspect of religion for implementation by one and all in the day-to-day life.

"Religion is the relationship between the three fundamental principles - God, World and the individual".

"One religion is as good as another. One road or path to the Supreme is as good as any other road or path. Cows have different colours. But the colour of the milk is one. There are different kinds of roses, but the scent is one."

"Many preach Buddhism, but no one gives up the desires and himsa. Many preach Christianity, but on one practises love and forgiveness. Many preach Islam, but no one recognises the brotherhood of man. Many preach Hinduism, but no one realises the divinity in all."

"Hence the world is wicked, not for want of truth, nor on account of religions ; but alas! it is wicked for the lack of true followers of these ideals and religions."

"Sons and daughters of Koran and the Granth Saheb! Children of Avesta and Vedas! Blessed votaries of Buddha and the Christ! Be you all as one."

"Let religion create Saints and yogis rather than Mandirs, Masjids and Churches."

"Follow my teachings-Follow my instructions. Listen to me not out of reverence, but out of reason. Then practise. Then realise."

"Every pain is a blessing in disguise
Every sorrow is a test of the Lord.
Every obstacle is a lift for evolution.
Every failure is a stepping stone.
Fear not, look not back, be bold,
March onward, forward and Godward."

'Jai Satgurudev'

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"OM"

Swami Sivananda's Message of Peace & Happiness for the World

Swami Bhaskaram Seshacharya,
President, All-India Bharath Sadhu Samaj,
Mysore State Branch, Bangalore.

Swami Sivananda laid great stress on the 4 human values of "SATYAM, SIVAM, SUNDARAM & SHRADDAH", namely, LOVE, BEAUTY & DEVOTION in order to raise Mankind to a higher plane. According to him Blessed is the Human Birth, even the dwellers in Heaven desire this birth for true wisdom and pure love may be attained only by human beings. Life on earth is short and the vanities of the world are transcient. During this short period of our existence it should be the constant and earnest endeavour of all of us to wake up from the dream of ignorance and strive to attain knowledge and freedom and live in peace and happiness before we go to eternal rest. *We do not want peace of the grave. We want peace while alive.*

Our great culture and spiritual heritage from the days of the Vedic Rishis proclaim the great human values of Jnana (Knowledge), fearlessness (Abhaya), Peace (Shanthi) and Happiness (Mangalam). The ancient Shanthi—mantras repeat in no uneqivocal terms as thus:-

"Om Sarvesham Swastir Bhavatu
Sarvesham Shantir Bhavatu,
Sarvesham Poornam Bhavatu,
Sarvesham Mangalam Bhavatu",
which means:

"May auspiciousness be unto all,
May Peace be unto all,
May fullness be unto all and
May happiness be unto all".

The essential ingredients of The Hindu Culture consist in charity, hospitality, alms—giving, utter-loyalty of the wife to the husband obedience of the son to the parents, devotion and service to elders and the like. If there is any honesty in this country to-day any hospitality, any tenderness to the dumb creatures. any aversion to evil, any love to do good, it is due to whatever remains of our old faith and old culture.

'Jnana' (knowledge) without 'viveka' is nothing We should try to discriminate the right from the wrong. We should follow certain canons of conduct and behaviour, so that life will be smooth or else life will degenerate. According to the late Swami Sivanandaji the following code of conduct are to be practised in order to lend a *happy and p aceful life.*

1) Always speak the truth ;
2) Remember God at all times ;
3) Be kind and good to all ;
4) Develop forgiveness and control anger ;
5) Do not poke your nose in the affairs of others ; mind your own work.

The observance of these five principles in daily life will enable a person to lead a *Divine Life* on the earth.

Divine Life is life in God or the immortal Soul. He who lives the Divine Life is free from cares, worries, anxieties, miseries, sufferings and tribulations. He attains immortality, perfection, freedom, independence, eternal peace, supreme bliss and perennial joy. He radiates joy, peace and light everywhere.

" I and mine " is ignorance. " Thou and Thine " is knowledge. **—Swami Sivananda.**

Man as he is has to be surpassed. He is incomplete and he has to be completed. Nature has a scheme of planned development. Just as intellectual man is quite different from the animal, so the spiritual man is quite different from the intellectual man. What is necessary is to enable human beings endowed as he is with intellect, will and emotion to act from a higher plane and not from narrow egoistic plane. Freedom from fear, the strengthening of the will to the Divine purpose and not to breed hatred against any one-these three will enable a person to attain spiritual consciousness and the realisation to the 'self' - which is the ultimate goal of our existence on earth.

"You feel that you exist because God is in you. You feel that the world is animate because God is in it. Death does not please you because perpetual existence is your nature. You do not wish to be hated because live is the sustaining grace of life"· Ignorance you seek not because your real nature is all - encompassing knowledge; suffering you do not welcome because all-blissful is the nature of the soul Freedom is your birth-right, not slavery. Mind and senses are your servants, not masters. *Truth* is your inspiration, not impulse. Integration is your ideal - not division. Understanding and goodwill are your objectives, not prejudice and animus".

"You are the author of your own fate. Your destiny is in your own hands. Work out your salvation deligently, assiduously through the dint of your own self-effort. *Seek and you shall find truth. Inquire and you shall understand. Practice and you shall experience. Meditate and you shall realise.. Live the Divine Life and you shall find peace and happiness*".

This brief is in the Message of Gurudev Swami Sivananda.

May the Divine Life Movement, the harbing of peace ahd harmony and exalted life shed its lustre and glory throughout the world is my earnest prayer'.

Om Shanti-Shanti-Shanti.

THE NEED FOR SPIRITUAL SADHANA

Sri D. H. Chandrasekharaiya,
Ex-Minister of Mysore.

In acceding to the request to write an article for publication in the Souvenir to be released at the time of the Second All Karnataka Divine Life Conference to be held at Tumkur, I have chosen a sujbect which seems to demand urgent and earnest attention of all the peoples in world and particularly in India.

Ever-since man began to think about himself and the world which he had come to live in, he has been making continuous and strenuous attempts to unravel the baffling mysteries with which he is surrounded. His main aim has always been to get over the struggles and miseries of life and particularly the dreaded problem of death and also to carry on a long and happy llfe. As we know, such attempts have lead to varied investigations and conclusions which have all been recorded in the different Philosophies and Religions of the world.

So far as Hindusm (which is a wrong term applied to the Sanathana Dharma of Bharata Varsha) is concerned, it comprises of several philosophic theories dealing with the values of

life as well as the techniques necessary for implementing them in actual life. In other words, our Dharma Sastra is a complete science expounding both the view and the way of life in all details for the entire mankind to follow.

It may be noted that our ancient Rishies who were great spiritual scientists appear to have first tried to aim their objective of making man happy and peaceful by probing in to what the external world of nature so bountifully offered in India. All accounts indicate that there was nothing wanting in those days to satisfy the needs and demands of the mind and the intellect as well as of the organs of sense and action. Yet the hard problems of life continued to remain unsolved. On the contrary, as life progressed, the very problems seemed to assume more serious proportions and to make life harder and more precarious than ever before, as have been witnessing all over the world in modern times.

Under the above circumstances, the sages turned their attention from the external materialistic solutions that had proved futile, to the inner aspects of man and the material world. In their deep and searching enquiry, they proceeded from the gross aspect of the material bodies to their subtle foundations comprising of intellect, mind and chitta and came to the conclusion that they were all inert bodies and were functioning only with the help of the reflected light from a spiritual entity known as the Atma and described as an ever-existing, all pervading, self-luminous and blissful consciousness. That reflected light itself was named as the Ego in man (the doer of actions and the enjoyer of the fruits thereof), and was hit upon as the tireless Creator of the vexatious problems that have been tormenting man from time immemorial.

From the above investigation the sages thought that in the midst of changing and perishable world of gross and subtle bodies, the only way to achieve their goal was to take their stand on the Atma (the spiritual substratum in us from which all life's activities start, and spread out and to harness them to our greatest advantage so as to reach the goal of a Divine and perfect life. What remained was only to devise appropriate techniques to follow. This supreme goal was called the state of "Jeevanmukti" or "Embodied Liberation", and was intended to be reached by one and all during their life time.

In order to realise this supreme state of Jeevanmukti other whan known as Self-realisation, different courses were formulated to suit all men with varying levels the physical and mental equipment. These courses are recognised to the mainly four in number viz. (*a*) Karma Yoga providing mainly of purity of mind and forming base for other yogas (*b*) Bhakti Yoga (*c*) Hata Yoga leading to the higher Raja Yoga (*d*) Gnana Yoga.

I do not now propose to explain what these yogas mean and how they are to be put into practice, There are several authoritative books dealing with these yogas in detail which may be looked into I may just invite attention to interesting book on 'The Four Yogas' by Swami Atmananda. It may be however be noted that these yogas are not exclusive of but often complimentary to one another. The underlying idea to be kept in view is the integration of the personallty of man which consists of six entities, viz. (1) physical, (2) vital, (3) mental, (4) intellectual, (5) causal, (6) spiritual. Having regard to the Sat-chit-ananda nature of the spiritual centre which forms the basis and the medium for the entire life, the other entities have to be controlled, regulated, adjusted or put out by means of the yogas in order that man may finally evolve into a superman with expanded Divine consciousness encompassing the humanity as a whole. Such a Jeevanmukta would be established in his self, and be ever ready to meet the challenges of life in a cheerful way. He would be steeped in profound

happiness peace till the very last. He would be remembered for ever and also be a becon light of guidance and inspiration to all even in his disembodied state (videhamukti).

There is an idea prevailing in some quarters that the Sanyasis are alone fit to pursue the spiritual life. But this is far from true. Whatever may be the object with which this order or Sanyasis was once started and the benefits derived there from at one time, it has, generally speaking, lost much of its old time importance and prestige at presently. Even now there may be a few persons here and there who become sanyasis out of sincere conviction, appear themselves in saffron coloured robes and other outward symbols to indicate the real renunciation of their inner Ego and whole heartedly work for their emanicipation. But how many great souls of this type can we find in India just now? However there is no necessity for anybody to become a Sanyasi to attain liberation in life As stated berore, all human beings irrespective of their caste, creed, community, status and sex are entitled to attain supermanhood by their own efforts.

The above ideal of life forms the basic principle of our cultural heritage which has always evoked greatest admiration among all the progressive nations of the world, but has been sadly neglected in our own country to our shame. But luckily, great saints and sages have been born in our midst now and then in order to remind us of the follies and foibles which have over taken us and to show us the way to reform and reconstruct our life on proper spiritual foundations. One such great Sage was undoubtedlly Sree Swami Sivananda Saraswathi of revered memory, his divine life and work stand as a lasting monument to the spiritual awakening he kindled in the minds and hearts of the people everywhere. I am sure that the conference will further help in popularising the spiritual truths and practices for which the great Swami stood and toiled all his life. May His Grace ever protect and guide us all on the path of spiritual progress!

HUMILITY IS SPIRITUALITY

Humility conquers the World. But before that comes the conquest of one's self.

The tree of ego that branches out into pride, anger, jealousy, selfishness and greed, has to be completely uprooted and in its place the tree of humility has to be planted When this tree grows, it branches out into the virtues of nobility, generosity, love, sympathy, simplicity and sincerity.

Humility does not mean diminishing ones' personality nor does it mean a charac er arising out of physical weakness or monetary hollowness Humility is meekness inspite of all that one possesses, be it even spirituality!

Humility raises one from the physical, material and mental plane to the moral, ethical and spiritual height

The innocence of the child and the meekness of the infirm and old are incorporated in this quality of humility which one displays inspite of the strength of the youth or manhood and all worldly possessions. Humility builds up a world of friendliness and fellow-feeling and overcomes ill feeling and bitterness Humility means giving-in graciously! But only to receive in greater abundance!

Humility is born out of the realisation ofGod's presence in everybody. It is seeing and respecting the Divine in every being, form and shape.

Sincere repentance, unconditional apology and deep feeling of sorrow for the wrong word uttered or the wrong deed done developes humility in a person. This is the beginning of spirituality in one's life.

Humility keeps in check the animal instinct in man and at the same time develops the Divine force in him.

To apologise to a servant or even to a child is an act of humility.

The soul gets its nourishment from the practice of humility at every stage in one's life.

One who possesses humility is necessarily of strong character and inner strength. Knowing his worth, his capacity, he still likes to deny himself the honour of being the owner of these possessions.

It is difficult for him to say 'NO' to anybody and will not mind any amount of inconvenience to himself in order to be helpful to others.

In short, it is a life of complete surrender and dedication. (A. R. NIKAM)

SADHANA ॐ TATTWA

OR

THE SCIENCE OF SEVEN CULTURES

For quick evolution of the human soul

BY H.H. Sri Swami Sivananda

INTRODUCTION

(a) An ounce of practice is better than tons of theory. Practise Yoga, Religion and Philosophy in daily life and attain Self-realization.

(b) These thirty-two instructions give the essence of the Eternal Religion (Sanatana Dharma) in its purest form. They are suitable for modern busy householders with fixed hours of work. Modify them to suit your convenience and increase the period gradually.

(c) In the beginning take only a few practicable resolves which form a small but definite advance over your present habits and character. In case of ill-health, pressure of work or unavoidable engagements replace your active Sadhana by frequent remembrance of God.

Health Culture

1. Eat moberately. Take light and simple food. Offer it God before you eat -Have a balanced diet.

2. Avoid chillies, garlic, onion, tamarind, etc., as far as possible. Give up tea, coffee, smoking, betels, meat and wine entirely.

3. Fast on *Ekadasi* days. Take milk, fruits or roots only.

4. Practise *Yogic Asans* or physical exercises for fifteen to thirty minutes. Take a long walk or play some vigorous games daily

Energy Culture

5. Observe silence (*mowna*) for two hours daily and four to eight hours an Sundays.

6. Observe celibacy according to your age and circumstances. Restrict the indulgence to once a month. Decrease it gradually to once a year. Finally take a vow of abstinence for whole life.

Ethical Culture

7. Speak the TRUTH. Speak little, Speak kindly, Speak sweetly.

8. Do not injure anyone in thought, word or deed. Be kind to all.

9. Be sincere, straight forword and open hearted in your talks and dealings.

10. Be honest. Earn by the sweat of your brow. Do not accept any money, thing or favour unless earned lawfully. Develop nobility and integrity.

11. Control fits of anger by serenity, patience, love, mercy add tolerance. Forget and forgive. Adapt yourself to men and events.

Will Culture

12. Live without sugar for a week or month. Give up salt on Sundays.

13. Give up cards, novels, cinemas and clubs. Fly from evil company. Avoid discussions with materialists. Don't mix with persons

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Truth is like a ladder, leading to heaven, or like a boat enabling one to cross the ocean of misery.

—**Swami Sivananda**

who have no faith in God or who criticise your *Sadhana*.

14. Curtail your wants. Reduce your possessions, Have plain living and high thinking.

Heart Culture

15 Doing good to others is the highest religion. Do same selfless service for a few hours every week, without egoism or expcetation of reward. Do your worldly duties in the same spirit. Work is worship. Dedicate it to God.

16 Give two to ten per cent of your income in charity every month. Share what you have with others Let the world be your family. Remove selfishness

17. Be humble and prostrate to all beings mentally. Feel the Divine Presence everywhere Give up vanity, pride and hypocrisy.

18. Have unwavering faith in *God*, *Gita* and your *Guru* Make a total self-surrender to God and pray: "Thy will be done; I what nothing" Submit to the Divine will in all events and happenings with equanimity.

19. See God in all beings and love them as your own self. Do not hate anyone.

20. Remember God at all times or, at least, on rising from bed, during a pause in work and before going to bed. Keep a *Maala* in your pocket.

Psychic Culture

21. Study one chapter or ten to twenty—five verses of *Gita* with meaning, daily. Learn *Sanskrit* at least sufficient to understand the *Gita* in original.

22. Memorise the whole of *Gitta* gradually Keep it always in your pocket.

23. Read *Ramayana*, *Bagavata*, *Upanishads*, *Yogavashtha* or other religious books daily or on holidays.

24. Attend religious meetings, Kirtans and Satsang of saints at every opportunity. Organise such functions on Sundays or holidays.

25. Visit a temple or place of worship at least once a week and arrange to hold Kirtans or discourses there.

26 Spend holidays and leave-periods, when possible, in the company of saints or practise *Sadhana* at holy places in seclusion.

Spiritual Culture

27. Go to bed early. Get up at four o' clock. Answer calls of nature, clean your mouth and takea bath.

28. Recite some prayers and Kirtan Dhwanis. Practise Pranayams Japa and meditation from five to six o'clock Sit on Padma, Siddha, or Sukha Asan thorughout movement, by gradual practice.

29. Perform your daily Sandya, Gayatri Japa, Nityakarma and worship, if any.

30. Write your favourite Mantra or name of God in a notebook for ten to thirty minutes.

31. Sing names of God (Kirtan), prayers, Stotras, and Bhajans for half to one hour at night, with family and friends.

32. Make annual resolves on above lines. Regularity, tenacity and fixity are essential. Record Sadhana in a spiritual diary daily. Review it every month and correct your failures.

(65)

PRACTICE OF MEDITATION

Swami Omkarananda,
D.L S. Batticaloa, Ceylon

Meditation is the only royal road to the attainment of salvation or Moksha. Meditation kills all pains, sufferings, the three kinds of Taapad (fevers) and the five Kleshas (sorrows). Meditation gives the vision of unity. Meditation produces sense of oneness. Meditation is an aeroplane that helps the aspirant to soar high in the realms of eternal bliss and everlasting peace. It is a mysterious ladder that connects earth and heaven and takes the aspirant to the immortal abide of Brahman.

Meditation is the continuous flow of one thought of God or Atma, like the continuous flow of oil from one vessel to another (Taila-dharavat). Meditation follows concentration.

Practise meditation in the early morning from 4 to 6 (Brahma-Muhurta). This is the best time for the practise of meditation.

Sit on Padma or Siddha or Sukha Asan. Keep the head, neck and the trunk in a straight line. Concentrate either on the Trikuti-the space between the two eyebrows - or in the heart, with closed eyes.

Meditation is of two kinds, viz Saguna Dhyana (concrete-meditation) and Nirguna Dhyana (abstract meditation). In concrete meditation the Yogic student meditates on the form of Sri Krishna, Rama, Sita, Vishnu, Siva, Gayatri or Devi. In abstract meditation he meditates on his own Self or Atma.

Place the picture of Lord Hari with Chaturbhuja in front of you. Gaze at this picture steadily for five minutes, then close the eyes and visualise the picture. During visualisation move the mind on the various parts of Vishnu. See with the mind His feet first, then in the follwing order: His legs, His yellow silk colth, His golden necklace set with Kaustubha gem on the breast, the earring Makara Kundala, then the disc in right upper hand, then the conch in the left upper hand, then the mace in the lower right hand, then the lotus in the lower left hand. Then come down to the feet and repeat the process again. Flnally fix the mind either at the feet or the face. Repeat the Mantra mentally: 'Hari Om or Om Namo Narayana'. Think of the attributesof the Lord such as Omnipotence, Omnipresence Purity, etc.

Meditate on Om and its meaning with feeling. This is Nirguna Dhyana. Repeat Om mentally. Identify yourself with Atma. Feel, "I am the all-pervading immortal Self or Atman. I am Sat Chit-Ananda Brahman. I am Sakshi or silent witness of three states and all modifications of the mind. I am pure consciouness. I am distinct from the body, mind. Prana and senses. I am the self-luminous Light. I am the Eternal supreme Soul".

If you have contentmeut, cheerfulness, patience, unruffled state of mind, sweet voice, one-pointdness of mind, light body, feaslessness, desirelesseness, disgust for worldly things, know that you are advancing in the spiritual path and that you are nearing God.

Be regular in your meditation. Regularity is the key to success. Regularity is of parmount importance. May you all be established in Samadhi (super-conscious state of bliss) through regular meditation !!

OM SHANTHI ! SHANTHI !! SHANTHI !!!

(66)

॥ OM ॥

Twenty Important Spiritual Instructions

BY

SWAMI SIVANANDA

1. Get up at 4 a. m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.

2. **Asana.**—Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing East or North. Increase the period gradually to three hours. Do Sirshasana, Sarvangasana for Brahmacharya and health. Take light physical exercise as walking, etc, regularly. Do twenty Pranayamas.

3. **Japa.**—Repeat any Mantra, as pure Om or Om Namo Narayanaya, Om Namah Shivaya, Om Namo Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Hari Om or Gayatri according to your taste or inclination from 108 to 21, 600 times daily. (200 MalasX 108 = 21, 600).

4. **Dietetic Discipline.**—Take Sattwic food (Suddha Ahara). Give up chillies, tamarind, garlic onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overloard the stomach. Give up those things which the mind likes best for a fortnight in *a* year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, dal and bread without any chutnie. Do not ask for extra salt for dal and sugar for tea, coffee or milk.

5. Have separate meditation-room under lock and key.

6. **Charity.**—Do charity regularly every month or even daily according to your means or one anna per rupee.

7. **Swadhyaya.**—Study systematically Gita, Ramayana, Bhagavata, Vishnu Sahasranama Lalita Sahasranama, Aditya Hridaya, Upanishads or Yoga Vasishtha from half an hour to one hour daily and have Shuddha Vichara.

8. Preserve the vital force (Veerya) very, very carefully. Veerya is Vibhuti (God in motion or manifestation). Veerya is all power. Veerya is money. Veerya is the essence of life, thought and intelligence.

9. Get by heart some prayer Slokas, Stotras and repeat them as soon as you sit on the Asana before starting Japa or meditation. This will elevate the mind quickly.

10. Have constant Satsanga (company of the wise). Give up bad company, smoking meat and alcoholic liquors entirely. Do not develop any evil habits.

11. Fast on Ekadasi or live on milk and fruits only.

12. Have a Japa-Mala (rosary) in your neck or pocket or underneath your pillow at night

13. Observe Mowan (vow of silence) for a couple of hours daily.

14. **Discipline of Speech** —Speak truth at any cost. Speak little. Speak sweetly (Mita Bhashana).

15. Reduce your wants. If you have four shirts, reduce the numder to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have simple living and high thinking.

16. Never hurt anybody (Ahimsa Paramo Dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).

17. Do not depend upon servants. Self-reliance is the highest of all virtues.

18. Think of the mistakes you have committed during the course of the day just before retiring to bed (self-analysis). Keep daily diary and self-correction register as Benjamin Franklin did. Do not brood over the past mistakes.

19. Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).

20. Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Saranagati).

This is the essence of all spiritual Sadhanas This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.

OM SHANTIH! SHANTIH!! SHANTIH!!!

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